1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

larly of the old, who delight in such work, and indeed, in any work which shews that they are able to do their parts and be useful to society. It requires great patience, being the most tedious kind of work I have ever seen them perform, yet they do it in a most ingenious manner. The feathers, generally those of the turkey and goose, are so curiously arranged and interwoven together with thread or twine, which they prepare from the rind or bark of the wild hemp and nettle, that ingenuity and skill cannot be denied them. They shew the same talent and much forethought in making their *Happis*, the bands with which they carry their bags and other burdens; they make these very strong and lasting.

The present dress of the Indians is well known to consist in blankets, plain or ruffled shirts and leggings for the men, and petticoats for the women, made of cloth, generally red, blue, or black. The wealthy adorn themselves besides with ribands or gartering of various colours, beads, and silver broaches. These ornaments are arranged by the women, who, as well as the men, know how to dress themselves in style. Those of the men principally consist in the painting of themselves, their head and face principally, shaving or good clean garments, silver arm spangles and breast plates, and a belt or two of wampum hanging to their necks. The women, at the expense of their husbands or lovers, line their petticoat and blue or scarlet cloth blanket or covering with choice ribands of various colours, or with gartering, on which they fix a number of silver broaches or small round buckles. They adorn their leggings in the same manner; their mocksens, (properly *Maxen*, or according to the English pronunciation *Moxen*), are embroidered in the neatest manner, with coloured porcupine quills, and are besides, almost entirely covered with various trinkets; they have, moreover, a number of little bells and brass thimbles fixed round their ancles, which, when they walk, make a tinkling noise, which is heard

l:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

at some distance; this is intended to draw the attention of those who pass by, that they may look at and admire them.

The women make use of vermilion in painting themselves for dances, but they are very careful and circumspect in applying the paint, so that it does not offend or create suspicion in their husbands; there is a mode of painting which is left entirely to loose women and prostitutes.

As I was once resting in my travels at the house of a trader who lived at some distance from an Indian town, I went in the morning to visit an Indian acquaintance and friend of mine. I found him engaged in plucking out his beard, preparatory to painting himself for a dance which was to take place the ensuing evening. Having finished his head dress, about an hour before sun-set, he came up, as he said, to see me, but I and my companions judged that he came *to be seen*. To my utter astonishment, I saw three different paintings or figures on one and the same face. He had, by his great ingenuity and judgment in laying on and shading the different colours, made his nose appear, when we stood directly in front of him, as if it were very long and narrow, with a round knob at the end, much like the upper part of a pair of tongs. On one cheek there was a red round spot, about the size of an apple, and the other was done in the same manner with black. The eye-lids, both the upper and lower ones, were reversed in the colouring. When we viewed him in profile on one side, his nose represented the beak of an eagle, with the bill rounded and brought to a point, precisely as those birds have it, though the mouth was somewhat open. The eye was astonishingly well done, and the head, upon the whole, appeared tolerably well, shewing a great deal of fierceness. When we turned round to the other side, the same nose now resembled the snout of a pike, with the mouth so open, that the teeth could be seen. He seemed much pleased

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

with his execution, and having his looking-glass with him, he contemplated his work, seemingly with great pride and exultation. He asked me how I liked it? I answered that if he had done the work on a piece of board, bark, or any thing else, I should like it very well and often look at it. But, asked he, why not so as it is? Because I cannot see the face that is hidden under these colours, so as to know who it is. Well, he replied, I must go now, and as you cannot know me to-day, I will call to-morrow morning before you leave this place. He did so, and when he came back, he was washed clean again.

Thus, for a single night's *frolic*, a whole day is spent in what they call dressing, in which each strives to outdo the other.

When the men paint their thighs, legs and breast, they, generally, after laying on a thin shading coat of a darkish colour, and sometimes of a whitish clay, dip their fingers' ends in black or red paint, and drawing it on with their outspread fingers, bring the streaks to a serpentine form. The garments of some of their principal actors are singular, and decorated with such a number of gewgaws and trinkets, that it is impossible to give a precise description of them. Neither are they all alike in taste, every one dressing himself according to his fancy, or the custom of the tribe to which he belongs. While the women, as I have already said, have thimbles and little bells rattling at their ancles, the men have deers' claws fixed to their braced garters or knee bands, and also to their shoes, for the same purpose; for they consider jingling and rattling as indispensably necessary to their performances in the way of dancing.

The notion formerly entertained that the Indians are beardless by nature and have no hair on their bodies, appears now to be exploded and entirely laid aside. I cannot conceive how it is possible for any person to pass three weeks only among those people, without seeing

1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

ments, all new, were set off with rows of silver broaches,* one row joining the other. Over the sleeves of her new ruffled shirt were broad silver arm spangles from her shoulder down to her wrist, on which were bands, forming a kind of mittens, worked together of wampum, in the same manner as the belts which they use when they deliver speeches. Her long plaited hair was confined by broad bands of silver, one band joining the other, yet not of the same size, but tapering from the head downwards and running at the lower end to a point. On the neck were hanging five broad belts of wampum tied together at the ends, each of a size smaller than the other, the largest of which reached below her breast, the next largest reaching to a few inches of it, and so on, the uppermost one being the smallest. Her scarlet leggings were decorated with different coloured ribands sewed on, the outer edges being finished off with small beads also of various colours. Her mocksens were ornamented with the most striking figures, wrought on the leather with coloured porcupine quills, on the borders of which, round the ancles, were fastened a number of small round silver bells, of about the size of a musket ball. All these things, together with the vermilion paint, judiciously laid on, so as to set her off in the highest style, decorated her person in such a manner, that perhaps nothing of the kind could exceed it.

The spectators having retired, a number of articles were brought out of the house and placed in the coffin, wherever there was room to put them in, among which were a new shirt, a dressed deer skin for shoes, a pair of scissors, needles, thread, a knife, pewter basin and spoon, pint cup, and other similar things, with a number of trinkets and other small articles which she was fond of while

* A kind of round buckle with a tongue, which the Indians fasten to their shirts. The traders call them *broaches*. They are placed in rows, at the distance of about the breadth of a finger one from the other.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with flint stones, or pricked themselves with the sharp teeth of a fish.[180]

The men tatooed their arms, legs, and faces with figures of snakes, birds, and other animals. These were marks of distinction and commemorated some worthy deed or heroic action. Occasionally the women tattooed themselves.[184]

Both sexes painted their thighs, legs, breast, and face with streaks, lines, or circles. The usual colors were red, black, blue, and yellow.[185] Painting was mostly for festive occasions or for warfare. Women were more circumspect than men in the amount of paint used, since excessive or immodest painting was regarded as indicative of a wanton woman.[186] Both men and women wore numerous ornaments. Wampum in particular was a favorite; it was used as necklaces and wristlets and was hung from the ears. Sometimes it was woven in bands and worn on the head or clothing.[187] The helixes of men's ears were often pierced for wampum, metal, and other ornaments:

> They frequently cut the helix of the ear,[188] leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments.[189]

Besides wampum, necklaces of dyed deer hair, stone, native copper, and shell gorgets were worn.[190] One source depicted men wearing "the thumbs of enemies they have killed."[191] Men carried tobacco pouches, often made from the whole skin of a loon, large enough to hold a pipe, tobacco, knife, a pair of depilatory shells, and other objects.[192]

Manufactures.— The bow and arrow, the war club or tomahawk, and the spear were the principal implements of the men.[193] The type of bow used is unknown, except for one vague reference to wooden bows and arrows.[194] The triangular stone projectile points were fastened to the shaft by means of resin.[195] Projectile points were usually made of quartz, but chert, slate, shale, granite, sandstone, and argillite points have been found. Some may even have been made of fish bones.[196] Stone, pottery, and copper pipes were noted, both from early documents and

[180] Heckewelder, 1881, p. 206.
[181] Zeisberger, 1910, p. 12.
[182] De Vries, 1909, p. 217; Holm, 1834, p. 119; Van der Donck, 1909, p. 301; Denton, 1845, p. 10.
[183] Heckewelder, 1881, p. 203.
[184] Van der Donck, 1909, p. 301; Pastorius, 1912, p. 434; Lindestrom, 1925, pp. 196-97.
[185] Heckewelder, 1881, p. 207; Luckenbach, 1838, p. 107.
[186] Zeisberger, 1910, p. 12.
[187] Abbott, 1875, p. 327; Heye and Pepper, 1915, pp. 32-42; Holm, 1834, p. 119.
[188] Holm, 1834, p. 119; Van der Donck, 1909, p. 301.
[189] Zeisberger, 1910, p. 68; Heckewelder, 1881, p. 204.
[190] Brinton, 1885, p. 53.
[191] Zeisberger, 1910, p. 29.
[192] De Laet, 1909, p. 48; Holm, 1834, p. 129; Zeisberger, 1910, p. 29.
[193] Smith, 1950, p. 119; De Laet, 1909, p. 57.

2:Newcomb E-4, 5 (1951-1952) 1956
NM7 Delaware NM7

881 and guards her so that none may see her . . . she is also kept within the hut the whole of the menstrual period, with the blanket over her head. . . .[45]

De Vries also noted that these girls hid behind a garment "which they throw over their body drawing it over the head so that one can barely [783] see their eyes."[47] The emphasis during menstruation was on uncleanliness and the necessity of isolation from society.[48] A girl could not touch her hair during her first isolation, food was eaten with a stick, and no meat was eaten.[49] In the last century, and perhaps earlier, a girl could not look in a mirror or talk to people (N.D.). At the end of the seclusion the girl's mother washed her hair, bathed her, and gave her new clothes. The idea was impressed upon the girl that she was now a woman and was henceforth to give up the toys and activities of childhood.[50] The same general restrictions applied to menstruating women.[51]

836 Little is known about premarital chastity in early historic times.
548 Denton said, however: "Any maid before she is married doth lie with whom she please for money without any scandal, or the least aspersion to be cast upon her it being so customary, & their laws tolerating it."[52]

Marriage

582 After the boys had proved themselves to be adequate hunters and the girls had passed through their first seclusion, they were considered
884 ready for marriage. This took place at about the age of seventeen or eighteen for boys and thirteen or fourteen for girls.[53] A girl showed her marriageability by wearing some sort of headpiece and by modestly covering the face with a portion of clothing when in public.[54] De Vries
● [301] said further that girls "deck themselves with a quantity of zeewan [wampum] upon the body, head and neck; they then go and sit in some place, in company with some squaws, showing that they are up for a bargain."[55]

584 Several different ways of arranging marriages and several types of marriage ceremony have been recorded for the Delawares. Some of this variety was probably due to diffusion from other Indian cultures or from Euro-American civilization, but it was also possible that there were variations among the diverse Delawaran peoples. Four seventeenth-century sources stated that girls were courted with wampum.[56] In later times, at least, relatives or go-betweens arranged the marriage. According to Heckewelder the prospective bridegroom's mother usually initiated the negotiations; according to Trowbridge the father of the

[45] Zeisberger, 1910, p. 77.
[47] De Vries, 1909, p. 218; also Loskiel, 1794, p. 58.
[48] Zeisberger, 1910, p. 77; N.D., O.A.
[49] Penn, 1912, p. 232.
[50] N.D. See section on Mythology in Chap. IV for an account of a girl who refused to part with her dolls.
[51] Zeisberger, 1910, p. 77.
[52] Denton, 1845, p. 9.
[53] Penn, 1912, p. 231; Holm, 1834, pp. 127-28; Zeisberger, 1910, p. 75; Loskiel, 1794, p. 63.
[54] De Vries, 1909, p. 218; Pastorius, 1912, p. 434; Penn, 1912, p. 231.
[55] De Vries, 1909, p. 218.
[56] Ibid.; De Rasieres, 1909, p. 106; Denton, 1845, p. 9; Van der Donck, 1909, p. 202.

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Eastern Woodland Indians NM4

A HISTORY OF THE INDIANS.

E 142

The North American Indians are of middle size, well built, straight, light-footed, well adapted for travel through the forest, much of which is due to the fact that they do no heavy work, but support themselves by the chase.[1] Their color is brown, but of different shades. Some are light brown, hardly to be distinguished from a brown European, did not their eyes and hair betray them. Again, others are so dark that they differ little from mulattoes.[2] Their hair is jet-black and coarse, almost like the hair of a horse's mane.[3] Their heads become gray or even white in old age, otherwise they are without exception, black. The men rarely let the hair grow long, and it is common practice among them, though the custom is obsolescent, that they root out the hair from the forehead backward so that the head is bald up to the crown and only a hand-breadth of it in circular form is suffered to remain, whence in the case of savages generally depend long braids, one on either side, closely plaited and bound by bracelets of coral, some, also, hanging silver upon them. It is a very common that they wear a plume of feathers on the middle of the head, rising straight up or hanging downward. They frequently cut the helix of the ear, leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments. Among Indians who have come in contact with whites this is less often done. They, also, pierce the nose and adorn it with silver. The beard is rooted out as soon as it begins to grow. The men tattoo their bodies in arm, leg or face with all manner of figures, serpents, birds or other animals, which are marked out by pricking the skin with a needle, powder or soot being afterward rubbed into the punctures. Occasionally, the women mark their bodies thus. The women let the hair grow long, so that it sometimes reaches to the knees; they do not braid it but tie a cloth around it. The Mingoes,[4] Shawano[5] and Wiondatoe[6] women have a long braid reaching the hips, bound in cloth

E 302 301

E 301 304

D 301 302

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Eastern Woodland Indians NM4

and red ribbon, in the case of the rich, being further adorned with silver clasps of considerable weight from top to bottom. The Delawares, also, do this, though not so generally. The women wear earrings of wampum, coral or silver.

The men hunt, secure meat for the household, clothing for their wives and children, getting it in exchange for hides, build houses or huts, and also help their wives clear the land for cultivation and build fences around it. The duties of the women are cooking, finding fire-wood, planting and reaping. They plant corn, principally, making of this their bread, which is baked in the ashes, and preparing with it various dishes. Besides, they raise pumpkins of various kinds, potatoes, beans and other vegetables, which they have learned to know through the whites, such as cabbage, turnips, etc.[1]

The best time for the chase is in the fall, when the game is fat and the hides are good. Hence, they commonly in September and October go hunting with their families, remaining afield until the New Year or longer, though after that the skins cannot be used. Elk and buffalo they shoot little and rarely, as the hides are too heavy and of little value, and if they shoot one of these animals now and again, most of the meat is left lying in the woods, where it is consumed by wolves, or other wild animals or birds. The deer, which are most sought and are larger than the European roe, have the best skins and are most valued by the Europeans. After the New Year they devote themselves to the catching of the beaver, the raccoon, the fox and other fur-yielding animals; they also hunt the bear, at that time very fat, as a rule, and hibernating in dens, hollow trees or rocks or thickets and eating nothing for two or three months except that they suck their paws and are nourished by the fat they have acquired in the fall from consuming acorns, chestnuts, various other nuts, etc. Hunting of this nature lasts until spring, when in May their time for planting begins. In February sugar-boiling begins, farther north in March.[2] This is the work of the women, the men continuing the chase. When planting time is past, the summer chase begins at the end of June or the beginning of July, when the deer take on a reddish hue and the pelts are again good and fit for trade. The deer change their color twice in the

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

317
276

one present draws a few whiffs of smoke and this is called smoking the peace-pipe.

There are four kinds of clay. There is the white, which is almost like chalk and with which, when dry, one can write as with chalk.[140] Another variety is quite black. This, however, becomes quite white when burned. Besides these, gray and yellow clays are found. A sort of yellow earth, rather of an orange tinge is found, of which the Indians, especially the warriors, make a fine color by burning.[141] With this they paint themselves and they are particularly careful that the head shall be always red. It is not too much for the Wiondats to come here to Tuscarawi, a distance of at least a hundred miles, to supply themselves with this red coloring matter.

135
[384]
[301]

Concerning plants and roots of medicinal virtue, it would be possible, if one were to devote himself to inquiry, to secure a great deal of information from the Indians, for what one of these does not know another does, each man and woman having some knowledge in this direction, some more, some less. Hence, the custom that a patient who has consulted an Indian and secured a medicine from him without, however, being benefited, will go immediately to another; if no relief is obtained through his advice, the patient goes to a third, a fourth until he finds one whose medicine helps. For many ailments they have very good remedies, e. g., for rheumatism. In respect to this affliction I have witnessed instances where they have effected a thorough cure and not only once or twice. At times they can secure desired results with only two or three kinds of roots, at other times more are required. If a simple remedy does not afford relief, they may use twenty or more kinds of roots. Even in such cases I know of cures having been effected. In treating rheumatism, bathing and sweating play a great part.

757
278

They have remedies even for fevers. When a patient has been given a dose, they are generally able to tell from its workings whether he will recover or die. If he does not retain the medicine, this is regarded as a sign that he will hardly recover. I have paid some attention to this and like cases of treatment and found that the Indians have generally been correct in their

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7
Iroquois NM9

The porcupine[164] is not found along the Muskingum, seldom seen along the Ohio to the north, but frequently in the country of the Mingoes. The Indians eat its flesh, which tastes like pork, with great relish. It climbs the trees nimbly and has its home in hollow trees. The body is heavier than that of the fox. On the back the animal has whitish-brown quills, the length of a finger. These the squaws, particularly among the Mingoes, color red and use as needles to ornament their moccasins, pouches, in which tobacco and pipes are carried, and other things. As it cannot run swiftly, when anyone approaches, the animal turns its back, which is full of quills, toward the enemy, unless it is possible to get up a tree. Hence, they are easily killed. Dogs that attack the creature, suffer terribly and usually die, unless all the quills they have gotten into their bodies are removed, which is not easily accomplished, as many of them break off.

There is a small animal in the Mingoe country, called the marten,[165] concerning which I have been told that it probably belongs to the sable tribe. Though but small animals, their skins are of great value. The Indians catch them in wooden traps, using meat as a bait. The skins are sold to the whites.

I have already referred to the moose[166] that are to be found further north, of which I have seen nothing but the horns. The latter differ from those of the elk in that the prongs are broad and round. The Indians declare that these are equal in size to a horse. They have cloven hoofs and nostrils large enough to put a hand in. As I have no certain knowledge of these animals and have never even in Europe seen any nor have ever had a satisfactory description, I will not definitely declare that these are the animals they speak of, though I should be at a loss to know what other animals they refer to.

The muskrat,[167] able to live in or out of the water, is in many respects most like the beaver. Its tail is not broad as that of the beaver, but oval-shaped. Their dwellings are in the water, but so arranged that they can, according to inclination, be in the water or in a dry place. A great quantity of odorous matter is found in the body of this animal. The odor is unpleasant when too strong, but a little of it is agreeable. In the

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

often dyed red with cinnabar about the neck. Such a shirt may be worn unwashed until it is torn. More careful women, however wash their clothing. Men and women paint their faces almost daily, especially if they go out to a dance in the evening. Men, particularly, think it is proper to paint and often their whole head is colored vermillion.[255] Here and there black spots may be introduced, or they paint one-half of their head and face black, the other red. Figures are added according to taste.[256] Indian women never paint their faces with a variety of figures, but rather make a round red spot upon each cheek and redden the eyelids, the tops of their heads and, in some cases, the rims of the ears and the temples.[257] Older women adorn themselves but rarely, usually appearing in old cast-off garments. Even if the husband of such a woman provides new clothing, she will rarely put it on, especially if she has a daughter to whom she gives the new clothing in exchange for old garments.

Their towns are generally laid out near a lake, river or brook, yet sufficiently elevated to escape the danger of inundations, which are very common in spring. In building towns no regular plan is observed but every one builds according to his fancy. The houses are not built close together. Some years ago, when the Delawares planned Gochachgünk, they wished to imitate the Christian Indians and build their town in orderly fashion but they did not succeed, even though they had laid it out. When they have lived long in one place, it at last becomes troublesome to secure wood for fuel because all the wood in the neighborhood has been used. This causes them to leave the place and plan a new village for the sake of the wood and other conveniences. Although they have horses that roam about and are rarely used except when they wish to ride, it is too troublesome for them to break these to work and, furthermore, since fetching wood is the work of the women, the men do not concern themselves about it.

Of inheritances they know nothing. Every Indian knows that whatever he leaves at his death is divided among his friends. If a woman becomes a widow, no matter how long she may have lived with her husband, friends come, take everything that be-

3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

The only idol which the Indians have, and which may properly be called an idol, is their *W'sinkhoalican*, that is image. It is an image cut in wood, representing a human head, in miniature, which they always carry about them either on a string around their neck or in a bag. They often bring offerings to it. In their houses of sacrifice they have a head of this idol as large as life put upon a pole in the middle of the room.

Their ornaments are partly round shields and half moons of silver, partly the same forms made in wampum. These are usually worn upon the breast for adornment. They also have great belts of wampum made of the violet, not the white, wampum. Men as well as women wear silver crosses upon the breast and in the ears which custom comes from the French. The *W'sinkhoalican* they like also to hang about their children to preserve them from illness and insure them success.

They are very fond of white children. Hence Indian women run after white men and, when they have white children, make much of them, although they do not like the white people. Twins are regarded as particularly fortunate, being looked upon as favored people who have a great spirit.

Their language resembles various other languages, some more, some less. When one remembers how near or how far they have lived from one another it will appear that the differences in the languages have come about through the separation of the peoples and the little contact they have had with one another.

The Unami and the Wunalachtico both lived along the sea in Pennsylvania and in Jersey, a short distance from one another. Their languages differ very little. That of the Monsys[366] who lived on the other side of the Blue Mountains in Minnissink is very different from these, so that had they not dwelt nearer together and been in constant contact in recent times they would hardly understand each other. Yet the speech of each of these peoples is but a dialect of one and the same language. The language of the Mahikanders[367] bears much resemblance to that of the Monsys, the former having lived in New York and the Woapeno not far from them in New England. The language of the Nantikoks, formerly residing on the seacoast in Maryland, very much resembles the Delaware, differing only in pronunciation

escape. In the summer and on trips shelter was not considered necessary (Johnson, p. 281; Lindstrom, p. 211). Most villages also contained a "Big House" which served as a place for religious assemblies and council meetings, but both of these functions were sometimes performed outdoors or in the chief's house.

As aids to transportation the Delaware used the carrying straps, pack baskets (used by both men and women) and canoes. Their bark canoes were of birch or chestnut. They also used a dugout made by first burning a suitable log and then scraping the charred portions out with sharp stones and shells (Johnson, p. 280). Vessels capable of ocean travel were constructed by fastening two large dugout canoes together and using mats for sails.[7] In these, journeys were made as far as New England and Virginia (Johnson, p. 280; Lindstrom, p. 237).

Nineteenth century writers were of the opinion that the Lenape used large amounts of copper and perhaps even worked it themselves (Brinton, 1885, p. 52; Abbott, 1885, pp. 774-77). More recent evidence, however, indicates that copper was not abundantly used, the most common form in which it is found being tubular beads, and that it was received solely in trade (Skinner, 1909, p. 28).

Clothing

The clothing of the Indian men consisted in summer of a leather girdle from which hung a flap of leather.[8] At this time of year the Delaware frequently went without footwear (Pastorius, 1700, p. 384; 1698, p. 433; Danckaerts, pp. 169 and 280; Lindstrom, pp. 191-92 and 197). The women's dress consisted of a square piece of leather fringed at the bottom which was bound around the waist as a short skirt (Skinner, 1915, p. 5; Zeisberger, 1910, p. 29). In winter, both sexes added leather leggings, moccasins and robes of animal skins or turkey feathers to this costume. Apparently the skins of bear, deer and raccoon were most commonly used for clothing. All of the clothing was decorated with colored designs of dyed porcupine quills or wampum (Pastorius, 1698, p. 433; Johnson, p. 280; Heckewelder, 1881, p. 202; Skinner, 1915, pp. 3 and 5).

Both sexes decorated themselves with numerous ornaments, the women, however, outdoing the men. Wampum was hung in chains around the neck and from the ears, and woven in bands which were worn around the head, sometimes with a single feather set in them (Pastorius, 1698, p. 434; Lindstrom, p. 196). Around the neck were also worn necklaces of dyed deer hair and native copper, stone and shell pendants and breast plates (Abbott, 1875, p. 327; Heye, pp. 32-42). In addition, men were seldom without their pipe, tobacco pouch and bag of food also hung about the neck (Lindstrom, p. 197). For festive occasions the ornamentation was greatly increased and face paint of various designs added. Hair and skin shining with bear grease was

also considered a mark of beauty (Lindstrom, pp. 193, 194, and 196; Pastorius, 1698, p. 433).

The Delaware women had the distinctive custom of wearing their hair in a large bun at the back rather than in braids. Men plucked all body hair and that of the head except for one tuft which was allowed to grow long (Smith, p. 137; Harrington, 1913, p. 220; Pastorius, 1700, p. 384; Lindstrom, pp. 195 and 200). Men were permitted to tattoo themselves as marks of distinction, the designs suggesting the deed which they commemorated. The operation was performed by breaking the skin in the desired pattern with a flint knife or sharp fish tooth. When the blood had been drawn, a powder of burned poplar bark was laid in the wound. Apparently the tattoo lasted a lifetime (Heckewelder, 1881, p. 206).

Children were allowed to go about with little or no clothing until eight or ten years of age, being protected from the sun by a liberal coating of bear grease (Johnson, p. 280; Pastorius, 1700, p. 384).

Family Organization and Customs

Starting at the beginning of life, we find that the birth process was accompanied by certain special customs. Penn says that "...when with Child, they [the women] know their Husbands no more, till delivered..." (Penn, p. 33). Harrington tells us that a prospective father who had bad luck at hunting attributed it to the spirit of his child playing about and scaring the game away. He would accordingly wear a miniature bow and arrow to keep the child's spirit amused while he hunted, or if this did not work he would try a small mortar and pestle assuming that the baby was a girl (1913, p. 212).

Birth itself occurred in the small hut which was also used during menstrual periods. The child was immediately immersed in water, then wrapped in a skin and bound to a cradle board. This was softened with a moss covering and had curved side pieces. The child stayed in the cradleboard most of the time until it could walk (Pastorius, 1698, p.434; Penn, pp.29-30; Lindstrom, p.201). Then, when it had to be carried, it was placed in a blanket and carried on the mother's back (Lindstrom, p.201).

Almost all of the writers were impressed with the quiet and respectful behavior of Delaware children. Only later writers, however, had much to say about the means used to educate them. These writers noted that children, especially the boys, seldom were punished (Brickell, p.47; Zeisberger, 1870, p.86). Brickell, who was brought up by a Delaware family, says that honesty, bravery and hospitality were cardinal virtues with them and that much of the training received was directed toward developing these virtues (pp.47-48). Also, of course, boys were taught woodcraft, fishing and hunting, and girls were taught the household duties including the care of the younger children.

6:Harrington E-5 (1907-1910)1921
NM7 Delaware NM7
Lenape

532
7.78
293
301

"NAHNEETIS THE GUARDIAN OF HEALTH"
(E. T Tefft Collection, American Museum of Natural History)

[Facing p. 168]

7: Speck E-5 (1928-1932) 1937 NM7 Delaware NM7
Lenape

115
142
291
301
302

OKLAHOMA DELAWARE EX-CHIEF AND NARRATOR OF TEXTS. Wi'tapano'xwe, "Walks by Daylight," in Dance Costume.

[frontispiece]

[facing p. 1]

8:Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

CHAPTER XI.

Concerning the Habit, Clothes, Decoration and Ornaments of the American Savage People.

As to the subject of this chapter we shall begin with the head [of the savages] and continue to the feet. Firstly as to to the males. They shave off the hair upon their heads with sharp flints,[1] allowing tufts to remain here and there, and the bare places they color with red paint. Their hair is by nature coal black and long grown, so that their locks at the ears, which[2] they allow to hang uncut, reach down to the knees, which they, together with the other hair, anoint with bear fat, that it shines so that one can see one's reflection in it.[3] The locks they bind up with braids and ribbons and their threaded money. On the ends of their hair they string money and tie a knot to [it].[4] Around the head over the forehead they bind a belt of money, the width of a hand, strung in the form of figures.[5]

[1] Small pieces of chipped flint.
[2] *Which* refers to locks; the order is Lindeström's.
[3] *Så en kan spegla sighther uthj.* Williams says in this connection: "Yet some cut their haire round, and some as low and as short as the sober English; yet I never saw any so to forget nature it selfe in such excessive length and monstrous fashion, as to the shame of the English Nation, I now (with grief) see my Countrey-men in England are degenerated unto." *Key*, 58.
[4] A custom described by other early writers. This form of decoration is common among primitive peoples. I saw it over large areas in West Africa.
[5] Something like the wampum belt. See picture facing this page. This headband is also common among primitive peoples.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

[482] By nature they indeed get whiskers, but they do
302 not wish to have any, because they think it is shameful, wherefore, when the first hairs appear they sit and always pull and pluck out the hair with the roots, so that it never gets to grow,[6] but they look smooth on the chin as the women. They paint themselves in all kinds of ways in the face with all kinds of colors, so that they look inexpressibly horrible, when they think themselves to be adorned in the best manner. In their ears they have brass and tin rings and small bunches
● 301 of money hanging. On their heads they have sitting long and large painted bird feathers. Around their necks they have strung much money, hanging down like a lot of chains on their breasts. And among these they have their *Pådhra* or idol hanging, concerning which more will be said hereafter, in the chapter about their faith and religion. On
482 their backs they have their *notasser*[7] or bags
301 hanging, very skillfully and neatly made, in which
41

[6] *När huldhåren uthspricka, sittia the alltydh* [och] *ryckia och plocka uth hårr*[en] *medh rötterne.* Cf. *Doc.*, I, 281.

[7] The bags were made of corn husks, hemp and bast, often beautifully decorated. Cf. De Vries, *N. Y. Col.*, 2, III, 95, 107 ff., 269. The Lenapé (and possibly general Algonkian) word for bag, in this case with Swedish plural ending *-er*. Lindeström often used Indian words with the Swedish plural ending. The early settlers of all nationalities adopted many words from the Indians, some of which have become part of the English, French, Spanish or Portuguese languages in America of today. The Dutch and Swedes likewise borrowed many such words, but these forms died out with the elimination of the Dutch and Swedish languages. Only in a small district in New Jersey has a Dutch Dialect survived to our day, and this is greatly mixed with Indian words. In Dutch documents the word occurs as "*denotas*, bags," *Doc.*, I, 284. De Vries calls them *notassen*. Cf. Brinton, *Diet.*, 81. For Indian Bags, see Hodge, *Handbook*, I, 125.

As to the decorations of the Indians Williams says: "They hang these strings of money about their necks and wrists; as also upon the necks and wrists of their wives and children." *Key*, 131.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

they have their things, such as food, money, to- 482
bacco, tobacco pipes, very artistically and well 30
made; also bows and quarrels[8] (like those of the 41
Poles) and helmets made of hard wooden pins and
strong wood, that no arrow can go through them.
Around their arms at the hands[9] they have brass 30
and tin rings and threaded money, hanging like 276
chains. In their hands they have tobacco pipes an
ell in length, which are screwed together with
leather, to lean on, and in these pipe-heads will go
a handful of tobacco.[10] Around their waists they 281
have tied a broad belt of money, strung in the form
of figures, from which their pieces of cloth hang,[11]

[8] *Bågar och skiäcktor (skäckta)*, scutcher, swingle.

[9] *Om armarne weed händerne;* that is the wrist.

[10] *En godh näfwe*, a good handful. "*Hurit Siecko Hopockan*, a beautiful clay pipe. The Barbarians make tobacco-pipes of red, yellow and blue clay, which is found there in the country of fine quality.

Hurit Assacus Hopockan, a beautiful stone pipe. For the Barbarians also make tobacco pipes of white, grey, green, brown, black and blue stones, which are found so soft (*blöta*), that they can be cut with a knife, and from this, pipes half an ell in length are made." Campanius, *Cate.*, 143.

Williams says: "Generally all the Men throughout the Countrey have a Tobacco-bag with a pipe in it, hanging at their back; sometimes they make such great pipes, both of wood and stone, that they are two foot long, with men or beasts carved, so big or massie, that a Man may be hurt mortally by one of them; but these commonly come from *Mauquauuogs*, or the men eaters, three or four hundred miles from us. They have an excellent Art to cast our Pewter and Brasse into very neate and artificiall Pipes. They take their *Wuttamauog* (that is, a weake Tobacco) which the Men plant themselves, very frequently; yet I never see any take so excessively, as I have seene Men in Europe; and yet excesse were more tolerable in them, because they want the refreshing of Beare and Wine, which God hath vouchsafed Europe." *Key*, 55. Cf. also Smith, p. 24; De Vries and other early Dutch writers, *N. Y. Col.*, 2, III, 23, etc.

[11] "*Machequoce*, a Girdle; which they make curiously of one, two, three, foure and five inches thicknesse and more, of this money which (sometimes to the value of ten pounds and more) they weare about their middle and as a scarfe about their shoulders and breasts." Williams, *Key*, 131.

8: Lindeström T-5 (1654-1655) 1925
NM7 Delaware NM7

301 which some of them use to cover themselves with,
291 which are of red or blue frieze or deer skin, everywhere sewed on with their money, and around the edges which hang down, lightly fastened with hanging narrow strips, like thick long fringes on the ends of which they also have money strung. Over their shoulders they have belts of money, threaded into figures. Otherwise, while the savages grow up they go quite naked, the very way they are born to this world, with the exception of the money they carry on themselves, knowing of no shame, and would not to this day hide their privacy, if they were not corrupted[12] by the Christians, of whom they are ashamed, and are hence compelled, if they wish to have dealings with the Christians, to cover themselves with something.

292 Lately, however, the sachems or chiefs of the
296 savages and some of the principal savages have
177

[12] *Utskämde*, perhaps Lindeström means: to cause to be ashamed.

Williams says:

"They have a two-fold nakednesse:

"First, ordinary and constant, when although they have a Beasts skin, or an English mantle on, yet that covers ordinarily but their hinder parts and all the foreparts from top to toe, (except their secret parts, covered with a little Apron, after the patterne of their and our first Parents) I say all else open and naked.

"Their male children goe starke naked, and have no Apron untill they come to ten or twelve yeers of age; their Female they, in a modest blush cover with a little Apron of an hand breadth from their very birth. Their second nakednesse is when their men often abroad and both men and women within doores, leave off their beasts skin, or English cloth and so (excepting their little Apron) are wholly naked; yet but few of the women but will keepe their skin or cloth (though loose) or neare to them ready to gather it up about them.

"Custom hath used their minds and bodies to it, and in such a freedom from any wantonnesse, that I have never seen that wantonnesse amongst them, as, (with griefe) I have heard of in Europe." *Key*, 106. Cf. also Van der Donck, *N. Y. Col.*, 2, I, 194.

8:Linestrom T-5 (1654-1655) 1925
NM7 Delaware NM7

301
532
411

21. TWO SMALL FETISH MASKS OF WOOD, AND WHAT WAS POSSIBLY A POWDER MEASURE, MADE FROM AN ANTLER, CARVED WITH A HUMAN FACE AND APPARENTLY THE TAIL OF A RATTLESNAKE. THIS WAS UNDOUBTEDLY CARRIED ON THE SAME STRAP AS THE MASK TO THE LEFT, PROBABLY BY A LENAPE CHIEF. "THE *Pâdârs* . . . IS HUNG ON A CHAIN OF THEIR MONEY ON THEIR BREAST." (SEE P. 207.) FROM ORIGINAL IN UNIVERSITY OF PENNSYLVANIA MUSEUM. PHOTOGRAPH KINDLY SUPPLIED BY DR. GORDON, DIRECTOR OF THE MUSEUM.

[FACING p. 207]

| | | |

9: Kinietz E-4, 5 (1938) 1946
NM7 Delaware NM7

852 the sex correlation. The animal or part of it was eaten by a friend who prayed for the continuance of good luck, according to Johnston, J. W. and W. L. (335). The dedication of the animal to deities or the spirits of deceased friends and the giving of the feast at night as mentioned by Johnston were denied by [177] two of the informants (333-34). There is a suggestion of a fourth-period change here that would be stronger if it were not for the paucity of accounts.

224 A feast, a dance, or both, were customarily given on the return of a hunting party, according to the statements or implications of the sources of the first three periods (338-39). The informants all denied that dances were held and W. T. was the [177] only one to admit the giving of feasts. This seems very definitely to reflect a change between the third and fourth periods, probably due to the decline in the economic importance of hunting.

Constitution, Personal Appearance, Dress, etc.

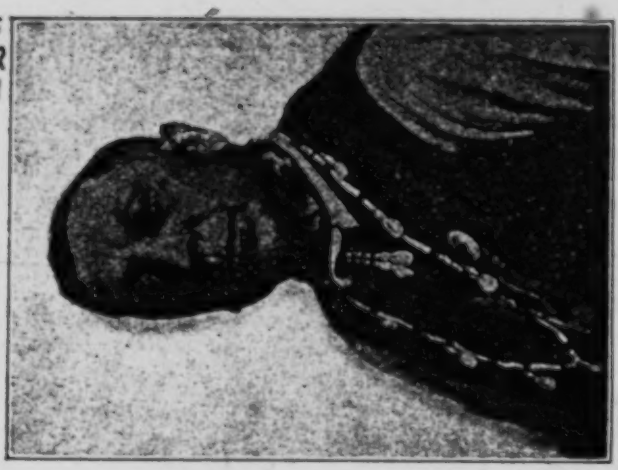
142 The elements under this heading are few and show little 302 change. There are, however, a couple of items that merit some discussion. First, on the matter of extirpating the beard, there is a division of opinion among the sources and among the informants (342). All the sources who mentioned the beard, except Van der Donck, said that it was pulled out. This was confirmed by J. W. in the fourth period but denied by W. T. and E. R. These maintained that the Indians never had beards until they intermarried with the whites.

The hairdress of the women offered little occasion for disagreement (349-53). All the sources and informants who gave any information on the subject agreed that women fastened their hair behind the head. Whether it was braided, clubbed, or fastened in a square bunch seems to have been a matter of individual preference, for one source mentioned all three methods [301] and four other accounts, two of the three methods. Ornamentation was also according to individual preference.

302 Men cut their hair short except for the tuft or scalp lock on the top of the head (345). The scalp lock was made into two braids according to all the sources who reported on this detail,

10: Speck E-4, 5 (ca. 1925) 1931
NM7 Delaware NM7

115
142
301



Wi'tapano'xwa, "Walking with Daylight." (Photo by W. H. Holden, U. of Pa.)
Narrator of the text, and informant on the Big House Ceremony of the Delawares.

[facing p. 5]

[P.13,A]

172
324
412 that they were possibly used to incise pottery. (For illustrations of several of these chisels found in the Milford area, see Plate 1, Nos. 7 to 13.)

Gorgets and Pendants

172
324
301 The Bell-Philhower report mentions gorgets and pendants as being possible Minsi traits (pp. 174 and 236) on the basis of the reported finding of a gorget by Mr. Charles A. Philhower in a pit in association with a mat needle and a pottery vessel of Owasco type. This view is further supported by the mention of Owasco parallels and by a reference to the discovery of a pendant by Heye and Pepper during their excavation of the adjacent Minsi site of the historic period.

The probability of the occurrence of both the gorget and the pendant in the inventory of Minsi cultural traits must be freely accepted, but it cannot be maintained that the matter is conclusively settled on the basis of present evidence—particularly as regards the gorget. It may be observed in connection with this problem that in this area the gorget is generally to be regarded as associated with the "middle" period rather than the "late" to which the Minsi belong. This does not, however, rule out the possibility of a weak survival or borrowing of this cultural trait.

Paint Stone

172
386 In the summer of 1948 the writer found on the surface of the Bell-Philhower Site a thin rectangular piece of hematite with concave surfaces on each side exhibiting the marks of abrasion (Plate 1, No. 4). The obvious conclusion is that this object was used as a source of pigment, probably for personal adornment. While its occurrence on the surface gives rise to a certain element of doubt concerning its cultural affiliation, it is almost certainly of Minsi origin.

[350 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the
old men and some of the young men had on
colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces,
thus giving them a low appearance, and I
saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver orna-
ment in his nose, which covered part of his
mouth. Many of the men wore leggings with
a wide side projection, ornamented, and
the breech cloth, over which they wore a
vest or shirt, and perhaps one of the frock
coats of calico above named, with head
bands of bead work over the shoulder and
meeting in a large bead work pocket on the
right hand side. As a body I should think
the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per
cent interest. Their regular annuity is
[657] $50,000. The present is a part of two pay-
ments, I understand, and is larger than
usual. There were several stores full of
443 goods, and a great many stands out in the
open air with the protection of canvas. The
492 great show of all was in saddles and bridles,
of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dol-
lars, the ordinary being $22 to $25. They
are the Mexican saddle, made at Westport,
Mo., and the kind usually used in Kansas
and this part of the west. It has a high pom-
mel, wooden stirrups usually, which are
easier than metal for long journeys, and a
well stuffed and quilted seat, with a high
rear plate. They are far superior to our
eastern saddle for riding.

439 The assortment of goods was creditable
to the good sense of the Delawares, as the
supply was adapted to the demand. Grains
of all kinds, tin wares of all kinds and at
reasonable prices, in fact they could not